The Day of Resurrection

BY

Sheikh

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Dedication

In the Name of Allah
The Most Beneficent, The Most Merciful

The Day of Resurrection

After praising Allah and praying for the bestowal of blessings and peace upon our master, the Messenger of Allah, Muhammad, I beg Allah that these issuing books from my library be a step taken on the path of guidance and a light that may illumine the way towards Faith and we pray for guidance and success from Allah.

Muhammad Mitwaly Ash-Sha'râwy

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IN THE NAME OF ALLAH, THE ALL-MERCIFUL, THE EVER-MERCIFUL

Chapter One

Why The Day of Resurrection?

Allah, all praise and glory is to Him, created this universe and appointed for everything a birth and an end. The earth has a birth and an end; the sun has a birth and an end and similarly everything in the universe has a birth and an end. Allah possesses an ultimate infinite power in His universe; nothing is above or beyond His Will. This universe we live in is created by means. That is to say that Allah, all praise and glory is to Him, has ordained that everything in this world must be attained through means

The universe is built of two elements: an element that reacts and gives you without means: as the sun, the air, the rain and other things. And another that reacts through you …if you adopts the necessary means created by Allah in the land it will give you, and if you do not it will not give.

If you cultivate the land, water it, sow the seeds therein, it will give you abundant fruits. But if you do not adopt the means, the land will give you nothing. Also, the riches found within the mountains and inside the earth, if you do not dig them out you will not have them.

This world of having through means is what we call "worldly life", which is the life created by Allah, be ever gloried His Majesty and Might, through means. When worldly life terminates and the Day of Resurrection comes, the time appointed to this world ends and a new creation of Allah starts in which everything is directly from Allah, The Exalted and Ever-Majestic. In Paradise once anything crosses your mind you shall find it before you; by the Power of Allah, all praise and glory is to Him, the means end and the bestowal is directly from The Originator.

Everything is from Allah

Moving from the world of having through means to that of having everything directly from Allah is preceded by what Allah, Blessed and Exalted is He, calls "The Day of Resurrection". On that Day the world of means ends after it has accomplished its mission and a new life, different

from the one we live on the earth, begins. In it there is either everlasting pleasure or everlasting torment. A life without death but eternity. A life without choices but recompense. A life without deeds but the matter there belongs completely to Allah.

Allah, all praise and glory is to Him, has informed us in His Law that worldly life encloses a trial, an affliction and a test: a trial of faith in Allah, a test of love for Allah within hearts and an affliction that tries the obedience and disobedience of the servant. We all pass through this trial, whoever succeeds Allah will make him rejoice in Paradise and whoever disbeliefs, disobeys and acts arrogantly the torment of Hellfire awaits him.

The Day of Resurrection is the appointed time for us all. We shall come out of the graves to stand before Allah. Surely, a Day whereon mankind will be gathered together, and a Day which will be witnessed by all.

The Truth[1], Blessed and Exalted is He, called resurrection “a day”. To some people the day is the time from sunrise to sunset. And to others it is from sunrise to sunrise.

However, it is a definition insignificant to discuss, because it is rather relative. It is an adverb of time as they say; something that helps us measure time in worldly life. But why is it mentioned with resurrection?

The Truth, all praise and glory is to Him, with Whom there is no time, qualified resurrection as a day. But how many are the hours of that day? How long is it? Does it end by sunset or what?

To understand the meaning of that day, we have to discuss the concept of time. Time is a creation of Allah. A creation that we got used to live by in this world. Everything in the life of this world is measured by time.

We have a birth day on which we are born, a death day on which we shall die, and days we live in worldly life. Everything in our life has an appointed time. Today we will do certain tasks, tomorrow others, and next year others. We will construct this building within three years, for example, and we will travel to Europe or America next year.

Time is the measure of our life; the measure of the events we pass through. Time is among the veils of the Unseen. It veils before us the past, knowing not what has happened in it except by reading history books or narrators relate it to us.

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[1] Al-Haqq: one of the Beautiful Names of Allah.

Time owns but we do not

Time also veils the future. We do not know what will happen tomorrow, or next year. All we know is the present we live, the past we have already lived and the future which we do not know what will Allah judge in it.

Time owns us but we do not. None of us can live outside time; none can remain a child or a youth and never grows old. And no human can bring back time to correct his mistakes. If he committed a murder or an accident happened to him he could not bring back the past to avoid it.

As we have already said time owns man but he does not. That is the value of time in our life. But Allah, all praise and glory is to Him, is the Creator of time – to Him there is no time. There is no past beyond His Knowledge or a future outside His Decree or new arising events.

All the universe and whatever is in it until the Day of Resurrection and after it is encompassed within the Knowledge of Allah. Things He only reveals and does not initiate because He already possess knowledge of it.

When you read the Ayah saying what means:

﴾His command is only when He intends a thing that He says to it, 'Be,' and it is.﴿ [Yâ Sîn, 82: 36]

You must pay attention to His Saying '**it**', which means that this thing already exists within the Knowledge of Allah. He, all praise and glory is to Him, only reveals it to us by the Command '**Be**' and the thing becomes apparent and known to us.

Allah, all praise and glory is to Him, wants us to realize that time is relative. Allah subjects whom He wills to it and does not subject whom He wills. There are certain stages where man is ruled out of time. This in order for us to grasp the true meaning of time and how it acts as a measure of events. When these events stop, our sense of time also stop and it loses its meaning.

When man sleeps and temporarily becomes still, the meaning of time for him stops. On awakening he does not know how many hours he has slept unless he slept and the sun was shining and he awoke to find it dark, or slept while it was dark and awoke to find the light of the sun everywhere. We all experience this: losing the sense of time during sleep.

But Allah, all praise and glory is to Him, out of mercifulness towards His servants, clarified to us that He can remove man out of time completely.

That is to say, time no longer has control over man or acts as the measure of his life.

When you read the story of the People of the Cave you understand this sign. The People of the Cave were youths who believed in their Lord and sought refuge in the cave from the tyranny of the disbelievers, so what happened to them?

Allah, all praise and glory is to Him, says what means: 《And they remained in their cave for three hundred years and exceeded by nine.》 [Al-Kahf, 18: 25]

Which means that they remained sleeping within the cave for three hundred and nine years. Allah, all praise and glory is to Him, covered up their sense of hearing (causing them, to go in deep sleep), thus no noise could affect them or the voice of a wild animal beside the cave might awake them, because the ear is the summoning tool. If you wish to awaken a sleeping person you call him loudly and he awakes. Also, if a person is sleeping and a loud voice is produced near him he will wake up terrified.

How long have you remained?

Those youths slept for more than three hundred years then they awoke, the question is: how should they look like if time had affected them?

Let us suppose that before sleeping they were at least black-haired, when they awoke their hair should have turned white or their beard grew long or their youth withered away.

But Allah, all praise and glory is to Him, made them no longer governed by time. Therefore, their first question upon awakening was as the Noble Qur'an tells us:

《And similarly, We awakened them that they might question one another. Said a speaker from among them, 'How long have you remained [here]?' They said, 'We have remained a day or part of a day.'》 [Al-Kahf, 18: 19]

The mere question "*How long have you remained?*" indicates that these youths were out of the ruling of time, why? Because on awakening and looking at one another they did not notice any change in their appearance since the hour they slept. They rather found themselves

looking the same as when they went to sleep. Therefore, their answer was: 《We have remained a day or part of a day》 [Al-Kahf, 18: 19]

If they awoke and found that their hair had turned white or their youth had faded away or their nails and beards had extraordinarily grown long, they would have never said: 《We have remained a day or part of a day》 [Al-Kahf, 18: 19] and would have realized that they slept for long years.

But they did not notice a change in their appearance because they measured the time they slept with the time that man usually sleeps, that is few hours, or a whole day when extremely exhausted.

Therefore, measuring the time they slept according to the normal time man usually sleeps is a proof that all during their sleep they were no more governed by time. Having no instrument that might indicate the time they spent sleeping, they measured it based on normal human habit.

The Truth, all praise and glory is to Him, sets to us another example in the Noble Qur'an about the relativity of time, and how it acts as a measure that Allah subjects whomever He wills to it and stop it from influencing whomever He wills.

It is the story of the righteous man from the Children of Israel, who was passing by a village visited with punishment. Allah, The Exalted and Ever-Majestic, says what means:

《Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" 》 [Al-Baqarah, 2: 259]

This righteous man wondered about the Power of Almighty Allah in reviving a village completely ruined. So, what did Almighty Allah do?

The glorious Ayah says what means:

《So Allah caused him to die for a hundred years; then He revived him》 [Al-Baqarah, 2: 259]

Allah, be ever gloried His Majesty and Might, wanted to show one of the signs of absolute Power, thus He caused him to die for a hundred years then He brought him to life.

And here we must again contemplate the story of the People of the Cave, whom Allah, The Exalted and Ever-Majestic, had ruled out of time while still alive and they remained sleeping for more than three hundred years.

Allah, Blessed and Exalted is He, did not cause them to die, therefore Allah, all glory is to Him, says what means:

﴾And you would think them awake, while they were asleep. And We turned them to the right and to the left﴿ [Al-Kahf, 18: 18]

His Saying ﴾while they were asleep﴿ [18: 18] signifies that they were alive but asleep for He did not say “Dead.” And his Saying ﴾And We turned them to the right and to the left﴿ [18: 18] indicates to us that Almighty Allah wanted to keep their bodies safe and healthy during the long time they slept, for when any person suffers from an illness that confines him to bed for a long time we have to turn his body to protect him from ulcers and infection.

And that is the wisdom behind turning the patient, which we did not realize except after the progress of science. We also learnt the bad effect of long periods of bed confinement without turning the body.

Non-governance by time

Allah, all praise and glory is to Him, gave us in Surah Al-Kahf an example of how He rules the living out of time whenever He wills. He also gave us another example in Surah Al-Baqarah concerning the dead and how time no longer has dominion over them, for the life of *Barzakh*[2] from the time of death till the hour of resurrection is timeless.

Therefore, we read the Saying of Allah, all praise and glory is to Him, which means:

﴾So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day."﴿ [Al-Baqarah, 2: 259]

When Allah caused that righteous man to die for a hundred years then He resurrected him, the man was not sensible of the time that elapsed from death to resurrection. Therefore, when Allah, all praise and glory is to Him, asked him: ﴾"How long have you remained?" The man said, "I have remained a day or part of a day."﴿ [Al-Baqarah, 2: 259] by analogy to the time that man usually sleeps. Allah, Blessed and Exalted is He, then told him what means: ﴾"Rather, you have remained one hundred years.﴿ [Al-Baqarah, 2: 259]

[2] The grave as the barrier or the intermediate realm that separates between this world and the other world, from the time of death till the time of Resurrection.

Afterwards, Allah, be ever gloried His Majesty and Might, wanted to manifest to him His absolute Power in two of His creations. He showed him the food that did not change though a hundred years passed away, still it remained as it was, neither spoiled nor did time has any effect on it. Then, He showed him the donkey that he used to ride, which was subjected to the law of time and it became decayed bones.

Allah, Blessed and Exalted is He, says what means: ﴾Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] – how We raise them and then We cover them with flesh."﴿ [Al-Baqarah, 2: 259]

The man looked at his food and found it fresh, then he looked at his donkey and found that it died, rotted and turned into decayed bones. In this way he saw the effect of time on his donkey, because this could not have happened on a single day but it had to consume a long time.

Then, Allah, all praise and glory is to Him, showed him a sign by making him witness the return of decayed bones to life in the resurrection of the dead donkey. On seeing this the righteous man said (what means): ﴾"I know that Allah is Able to do all things "﴿ [Al-Baqarah, 2: 259]

The righteous man testified to the Power of Allah, all praise and glory is to Him, after wondering and asking himself: how would Allah revive a village after being destroyed and all those in it dead?

Absolute Power is manifested here in many signs. The first among them is the death of the man for a hundred years and resurrecting him just as he was. The second is the food that neither rotted nor changed with the elapse of a hundred years. The third is the donkey that became decayed bones then returned to life; a bringing of back of creation witnessed and not unseen.

This way we become certain that time, which is one of the creations of Allah, all praise and glory is to Him, is governed by the Will of Allah. If He wills He subjects His creatures to it in worldly life. And if He wills He can remove His creatures out of the ruling of time though still alive, as it happened to the People of the Cave. And if He wills He can rule them out of time when they die, as it happened to the righteous man. As for the dead people in the life of *Barzakh* there is no time for them as substantiated by the Saying of Allah, all praise and glory is to Him, (which means):

﴾And the Day the Hour appears the criminals will swear they had remained but an hour﴿ [Ar-Rūm, 30: 55]

Perhaps the wrongdoers from the beginning of creation till the Day of Resurrection stayed within their graves for hundreds of thousands of years, and perhaps even more. In the life of *Barzakh* there is not time for them. Therefore, they do not know the number of years they have spent in their graves waiting for the Day of Resurrection.

No time with Allah

After this we come to the meaning of the word "day". Allah, all praise and glory is to Him, wants to draw our attention that He, The Most Exalted, creates whatever He wants without restrictions. He wants us to know that time is governed by His Will. The day to Almighty Allah differs depending on the task that will be accomplished in it or the events that will occur on that day.

Therefore, we find in the Noble Qur'an the Saying of Allah, Blessed and Exalted is He, which means:

﴾And indeed, a day with your Lord is like a thousand years of those which you count﴿ [Al-Hajj, 22: 47]

And His Saying:

﴾The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years﴿ [Al-Ma'ârij: 70: 4]

These two glorious Ayat which some Orientalists used in their claim that there is contradiction in the Noble Qur'an, wondering how a day can be a thousand years and at the same time fifty thousand years?

We answer back by saying that they simply did not understand the great faithful sign in these two Ayat. Allah, all praise and glory is to Him, wants us to realize that He is The Creator of time, for every event He creates for it its time.

If He wants a day *a thousand years long*, He creates it. And if He wants a day *fifty thousand years long*, He creates it. And if He wants a day *one million years long*, He creates it. For the Power of Allah, be ever gloried His Majesty and Might, is infinite.

Allah, all praise and glory is to Him, willed that the day in worldly life should be twenty-four hours to suit people's life and their capacities. Human body gets tired after hours. Man usually cannot work more than

eight or ten hours, after that he needs rest to renew his energy and work again.

Even those who work twenty-four hours continuously they cannot challenge the nature of their creation. We find that they need to sleep twenty-four hours continuously.

Allah, all praise and glory is to Him, is The Creator and Maker of man. He made for him daytime that equals the hours of his working capacity and a little longer. And made for him nighttime for his rest hours and a little longer.

This way we perceive that Allah has created night and day to suit man's capacitates for work and his need for rest. Thus, from the perfection of creation is determining the hours of the day and night as twenty-four hours.

Why a day?

Certainly, a sign of the perfection of creation is that Allah, all praise and glory is to Him, creates a day the extent of which is a thousand years. Thus Allah, The Most Exalted, creates it and brings it into existence with the word "Be," so that this day suits the missions it is created for and the events that will happen on it.

If there is need for an interval of events demanding a day fifty thousand years long to happen, Allah, Blessed and Exalted is He, creates for them a day fifty thousand years long. And if there need for a million years of events, Almighty Allah creates the day which is long enough for them, so that the day lasts a million years.

But how long is the Day of Resurrection?

It is something unknown to us which we cannot specify its time. But from what Allah has taught us in the Noble Qur'an we know that the time of the Day of Resurrection will take all the events of that Day, so that no event is postponed to another day and no event is hastened because time has ended.

Allah, all praise and glory is to Him, created that Day long enough for the events that will take place in it, where all people shall be gathered, each in his specified place and each will be questioned. And the speech that Allah has disclosed to us some of its events in the Noble Qur'an will pass. Allah has also hidden some of its events and none but Him knows them.

Thus, we learn that the Day of Resurrection could be hours, years, a thousand years, or a million years depending on the events which Allah has decreed to happen in it.

But why did Allah call it a day?

For us to know that it has no tomorrow, and that Judgment will not be carried a part of it today and the rest postponed until tomorrow. But Judgment will continue and the scenes of the Day of Resurrection will be exposed without pause or delay until Allah judges between people – all people – from the time of the Prophet Adam (may Allah bless him and grant him peace) until the people who will witness the Last Hour. All these people shall stand before Allah and none shall escape Judgment.

Someone may ask: considering all these billions of people since the time of the Prophet Adam (may Allah bless him and grant him peace), how long shall it take to call them to account?

Some people think that they need millions of years to be called to account and each read his book of deeds.

But such a question only reveals the questioner's limited understanding of Allah's Power. The questioner here views Judgment based on limited human power but the Power of Allah is infinite, is boundless.

'Ali bin Abu Tâlib (may Allah be pleased with him) was once asked: "How would Allah call to account all people at the same time?" 'Ali replied: "Just as He provides them with sustenance at the same time?"

People also ask: "How would Allah, all praise and glory is to Him, bring each one of us on the Day of Resurrection in his very same worldly form and body ?" The answer is that Allah, all praise and glory is to Him, has approximated the picture of what shall happen to our minds: for every human has a unique fingerprint. A fact that we all surely know. Also, every body has a unique smell.

The proof is that if we bring a handkerchief containing the sweat of some person and we made a police dog sniff it, it will identifies the owner of the handkerchief from among hundreds of people present and that is because of his unique sweat smell.

Every body has its own code unrepeated in any other person. If we transfer a member from one human body to another, the body to which the member is transferred will reject it. The body knows through its own unique code that such a member is foreign to it. On the other hand, when man is injured the body starts weaving the cells that heal up the

wound. The body knows from its own body code that this member belongs to it thus it helps it. There are other members like the liver, if a part of it is cut off it grows again, also the hair and the nails, when cut they grow again.

Who told this human body that this member belongs to it, consequently it worked with it just as wounds heal up after surgeries, through a self-reactive response from the body? And who told it that this transplanted organ is from another body so it rejected it?

Every body must have a special code in its formation that differs from other human bodies. This code is the one responsible for agreement or rejection. Moreover, sometimes a kidney is transplanted from a mother to her son or daughter or vice versa, but still the son's body refuses the mother's kidney and the mother's body refuses the son's kidney. Does not that prove that every body has its own code unmatched in any other body?

Does not every voice and body has its own print, and the more science progresses the more Allah, all praise and glory is to Him, unveils to us from the secrets of the human body. It only serves to make us all realize that every human is distinguished from the other. In spite of the unity of form in all humans, there is certainly no human identical to another in the details of his creation.

Does not that alone constitute a sufficient proof that the Power of Almighty Allah has differentiated our construction from one another for the purpose of resurrecting each one just the same self that existed in worldly life, to be called to account for the deeds his hands have put forth.

Why do not we then contemplate the Saying of Allah, all praise and glory is to Him, which means: ﴿"And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?"﴾ [Az-Zâriyât, 51: 21-22]

Thus, we have reached the conclusion that time is but a creation of Allah, all praise and glory is to Him, Who can remove us from the laws of time while we are still alive as happened to the People of the Cave. Or while dead, as happened to the righteous man whom Allah caused to die for a hundred years then He resurrected him. And that the day with Allah has no specific time.

Allah, The Exalted and Ever-Majestic, creates whatever He wills. He is able to create a day that lasts twenty-four hours, or to create a day that lasts a year, or to create a day that lasts a thousand years, or to create a day that lasts fifty thousand years or a day that lasts a million years.

Allah, all praise and glory is to Him, created the Day of Resurrection to comprehend all the events that shall take place on that Day: gathering, questioning and judgment. All the events that Allah, Blessed and Exalted is He, decreed to happen shall happen on it.

Every human is distinct from the rest of mankind in a way that resurrects him the selfsame person, with the same self that passed the journey of worldly life.

Now it remains to examine some of what came in the Noble Qur'an about that Day.

Chapter Two

Life And Death

Before discussing the Day of Resurrection and the events that shall take place on it, we have to discuss life in the grave or life of *Barzakh*[1].

Allah, all praise and glory is to Him, has specified the stages of life in certain glorious Ayat. Allah, Blessed and Exalted is He, says about people when they shall be resurrected on the Day of Resurrection what means:

《They will say: "Our Lord! You have made us to die twice[2], and You have given us life twice[3]! Now we confess our sins, then is there any way to get out (of the Fire)?"》 [Ghâfir, 40: 11]

But this Ayah does not clarify to us how this happens or the order of its realization, thus another Ayah comes in which Allah says what means:

《How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.》 [Al-Baqarah, 2: 28]

Allah, all praise and glory is to Him, has given us in this glorious Ayah an ordered specification of all the stages of life till the Day of Resurrection. First we were dead, then Allah, all praise and glory is to Him, gave us life. Then He shall make us die then He shall resurrect us, alive, on the Day of Resurrection to face Judgment.

We notice here that life in this world started with death and not with life. According to our logic it should have started with life. The beginning of creation – as we understand it – is life. By relying on this conception we do not then understand the meaning of life.

People understand the meaning of life as the time during which man exists, and death as nonexistence or nothingness, whereas the truth is totally different.

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[1] The grave as the barrier or the intermediate realm that separates between this world and the other world, from the time of death till the time of Resurrection.

[2] i.e. we were dead in the loins of our fathers and dead after our deaths in this world.

[3] i.e. life when we were born and life when we are Resurrected.

Allah, all praise and glory is to Him, says what means:

《[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving》 [Al-Mulk , 67: 2]

Thus, death is not nonexistence, but one of the creations of Allah just as life. Allah, all praise and glory is to Him, created death just as He created life. Both are the creations of Allah. Each is governed by its own rules, its time of occurrence and its events. Only Allah, all praise and glory is to Him, is The One Able to transfer His creatures from the world of death to that of life, or from the world of life to that of death.

The meaning of life….and the meaning of death

What is the meaning of life? And what is the meaning of death?

Some people say that life is sense and motion and that everything that appears senseless and motionless is lifeless, such as inanimate objects. We say that this is untrue. Everything in this world has a life but a life that fits its duty.

Allah, Blessed and Exalted is He, says what means:

《The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.》 [Al-Isrâ', 17: 44]

Hence, whosoever is called "A thing" glorifies the praises of Allah. The land glorifies Him and the mountains glorify Him. Almighty Allah says what means:

《And We subjected the mountains to exalt [Us], along with David and [also] the birds.》 [Al-Anbiyâ', 21: 79]

And His Saying:

《Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the All-Mighty, the All-Wise.》 [Al-Jumu'ah, 62: 1]

The matter even surpasses this, for the things which we see in front of us solid, lacking sense and motion, have emotions which they express through crying and the like. Did not the palm trunk which the Messenger of Allah (may Allah bless him and grant him peace) used to lean on while

delivering sermons in the Masjid utter a moan when the Messenger of Allah (may Allah bless him and grant him peace) left it to deliver sermons from the pulpit the believers had built for him?

Did not Allah, all praise and glory is to Him, say in His Noble Book what means:

《And the heaven and earth wept not for them, nor were they reprieved.》 [Ad-Dukhân, 44: 29]

The earth and the heaven cry, the mountains and the pebbles glorify Allah. The Messenger of Allah (may Allah bless him and grant him peace) heard the glorification of the pebbles in his noble hands. Everything in this universe has a life that fits its mission. Everything has sense and motion we are unaware of, but they do exist.

We learned in school when we studied magnetism that the iron particles assume a certain form when a magnet is passed over them. They brought a tube containing iron particles and in front of us they passed over it a magnet. So, the particles took a particular form and order, as well as acquiring special characteristics under the effect of magnetism.

What happened before us in the iron particles also happens in the iron bar which is not broken into particles, but we cannot see it. When we pass a magnet over the iron bar it become magnetized, but can we see the reordering that happen to its particles? Of course not, but the conducted experiment has proved that this do happen although we cannot see it.

Moreover, when we read the glorious Ayah saying what means:

《Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."》 [As-Sâffât, 37: 11]

We have to pay attention to His Saying (in the above-mentioned Ayah) 《They said》 to learn that the heaven and earth have a language with which they speak. They also hear on the strength of the Saying of Allah, The Most Exalted, which means:

《When the heaven is split asunder, and listens and obeys its Lord, and it must do so》 [Al-Inshiqâq, 84: 1-2]

Thus, the heavens will listen to and at once obey Allah's Command of splitting asunder on the Day of Resurrection.

This way we see that everything in this universe has a life that fits its mission. The belief that inanimate objects are dead and lifeless is wrong.

Allah, all praise and glory is to Him, has created two lives: the first is worldly life, which is temporal. In it everything has an end. The share of each one of us in it is different. Some people live for hours, some for a day, some for months, some for years and some live till they reach the most decrepit [old] age.

Allah made the end of worldly life the transmission to the world of death. The life of the Hereafter is eternal; there is no death in it. The period of the existence of death ends by the beginning of the life of the Hereafter, where there shall be no more death.

Allah, all praise and glory is to Him, has pointed to us that true life for mankind is not in this world but in the Hereafter. Because life in the Hereafter is eternal, where the bestowed blessings are by the immediate Power of Almighty Allah. You will neither leave the blessings nor will they forsake you.

Allah, Blessed and Exalted is He, created a death world that precedes birth in worldly life, and another death world at departure from worldly life and before the beginning of the Hereafter.

Therefore, Almighty Allah says what means:

﴾And indeed, the home of the Hereafter – that is the [eternal] life, if only they knew.﴿ [29. Al-'Ankabût, 29: 64]

Transmission from death to life, and from life to death, and from death back to life in the Hereafter happens by the Will of Allah, all praise and glory is to Him.

Now we come to the glorious Ayah saying what means:

﴾How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.﴿ [Al-Baqarah, 2: 28]

When Allah, all praise and glory is to Him, created the Prophet Adam (may Allah bless him and grant him peace) He created in him all his offspring from the first till the last ones upon whom the Hour (of Resurrection) will come, based on His Saying, Blessed and Exalted is He, what means:

﴿And [mention] when your Lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] – lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."﴾ [Al-A‘râf, 7: 172]

To understand this Saying we must state that life cannot continue if its rings are not linked together. My life is from an alive spermatozoon from my father. And my father's life is from an alive spermatozoon from my grandfather. And my grandfather's life is from his father…and so forth until we reach Adam (may Allah bless him and grant him peace). If the life chain was cut at any of its rings it would not have continued. If my father died before life was transmitted from him to me, I would not have existed and I would not have come to life.

Since the creation of Adam

So, we exist since the creation of Adam (may Allah bless him and grant him peace). But we existed in *Dhar world*[4], a world to which applies the laws of death. When comes the Command of Allah we are transferred from *Dhar world* to the world of worldly life; a world where life is through means. We spend in the world of worldly life as much as Allah wills for us to spend then comes the time of death and we move to the death world, then we move after that to the world of the life of the Hereafter.

This is the meaning of the glorious Ayah:

﴿Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.﴾ [Al-Baqarah, 2: 28]

Out of His Mercifulness towards us Allah, all praise and glory is to Him, has revealed to us how man moves from worldly life to death; through one of two ways. When man is dying he sees what he could not see before. He knows his destination, either to Paradise or to Hell, Allah forbid.

The two images that Allah, Blessed and Exalted is He, gives us in the Noble Qur'an are of the believer and the disbeliever, while departing the life of this world to the life of *Barzakh*.

Allah, Blessed and Exalted is He, says what means:

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[4] World of particles.

《The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."》 [An-Nahl, 16: 32]

This is the picture of the believer while dying; he is surrounded by the angels of mercy and they greet him with peace and give him the glad tidings of entering Paradise. Therefore, the believer is happy and relieved. He is going to a far better place. It is an hour of bright prospect, of comfort and happiness hoped by every believer: to see the angels of mercy and be given the glad tidings of entering Paradise.

Death to the disbeliever

We come after that to the next image which Allah, all praise and glory is to Him, gives to us in the Noble Qur'an for the disbelievers and sinners.

Allah, Blessed and Exalted is He, says what means:

《And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.》 [Al-Anfâl, 8: 50]

From this glorious Ayah we know the state of dying in case of the disbeliever. He sees the angels of torment, who instead of greeting him with peace, meet him with strikes on his face and back. They warn him of Hell and the punishment of the Burning Fire. At such a moment he wishes that he was never born.

At these moments he feels the atrocious crime he committed in his life. All the pleasures he obtained by forbidden means do not parallel a moment of torture. So, his face convulses and is filled with gloom and distress never to leave it. He sees his place in Hell. A bleak fate which he wishes he can escape from, but he cannot. Humanity has ended and the time of choice for him has ended. He holds not for himself any power. Human free will is over and he becomes totally subjugated to Allah's Command.

There is other Ayat in the Noble Qur'an that relate to us how will the wrongdoers face the moments of death, as His Saying:

《And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth

and [that] you were, toward His verses, being arrogant."》 [Al-An'âm , 6: 93]

This portrays another image of death moments for the oppressive tyrants on the earth, while the angels are challenging them to release themselves from torment by the power they once exercised on the earth. Of course, they are powerless because their humanity and might have ended. Everything in them is subjugated to Allah, all praise and glory is to Him, without any choice of them.

Thus, we know how the good and righteous are sent from life to death. And how the unjust tyrants are sent from life to death.

The righteous are surrounded by the angels of mercy, and the wrongdoers are stricken by the angels of torment. Then the hour of death ends and the soul departs from the body and man dies.

But, is death a nonexistence? No, it is departure from the world of living, whereas life is departure from the world of death. Both are departure from a creation of Allah to another world of His creation. It has its own laws and a different way of living. In it man submits to laws completely different from those of life.

There are many evidence that there is a life in the *Barzakh* which differs from worldly life in its laws, what surrounds it and what man sees and witnesses in it.

Allah, all praise and glory is to Him, has hidden these laws from us, but He sets forth for us in the Noble Qur'an examples that clarify certain aspects in life after death and what shall happen in it.

The first thing in it is that through the laws of life in the *Barzakh* we shall see what we have not seen in this world. In this world our vision is limited. But after death the blinders are lifted off our eyes to see many things, on the strength of the Saying of Allah, The Most Exalted, (which means):

《[It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."》 [Qâf, 50: 22]

Thus, from the hour of dying man starts to see what he has not seen in worldly life because Allah lifts the veil of this world off him and he sees a new world. This world exists but he cannot see it in his journey of worldly life.

The Messenger of Allah (may Allah bless him and grant him peace) said: "People are asleep and when they die, they wake up."

How is man in the life of this world asleep and becomes alert only at death? Though we see him (i.e. the dead person) still before us?!

Alertness here arises from seeing what he could not see before. He now knows that all the unseen matters that Allah has informed him about are an actual existing reality but he was screened from them.

The dead people hear

When man dies he hears what is said around him but he cannot answer.

In the Battle of Badr, after it ended the Messenger of Allah (may Allah bless him and grant him peace) stood near the killed from amongst the disbelievers and said: "O 'Utbah bin Rabi'ah, O Shaibah bin Rabi'ah, O so and so….have you found what Allah has promised you true, for I have found what Allah has promised me true."

Whereupon 'Umar bin Al-Khattâb (may Allah be pleased with him) said: "O Messenger of Allah! Do you talk to people who have rotted?" He answered, "You do not hear better what I say than they, but they cannot reply."

So, we understand that the dead people hear what is said around them but cannot reply, which constitutes another evidence that death is not nonexistence but transmission to another life that has its own laws.

When you read the Noble Qur'an, we reach the Saying of Allah, The Most Exalted, (which means):

《O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers (buried) in graves have been in despair.》 (Al-Mumtahinah, 60: 13)

Allah, all praise and glory is to Him, warns the believers from taking the disbelievers as allies because the disbelievers have despaired to receive any goodness in the Hereafter. They either deny the Hereafter, or do not hope to receive any good from it; had they hoped for goodness they would have worked for it.

We must stop at the Saying of Allah, all praise and glory is to Him, (which means):

﴾They have despaired of [reward in] the Hereafter just as the disbelievers (buried) in graves have been in despair.﴿ (Al-Mumtahinah, 60: 13)

We here ask: why have the disbelievers despaired?

The answer is that the disbelievers despaired because they have surely known their destiny and have surely known that Allah will not embrace them within His Mercy. Knowing this fact requires conception. Man can only experience despair when he knows that what he is hoping for is impossible. If death was nonexistence the disbelievers would not have despaired and would have sensed nothing. For nonexistence does not involve any kind of understanding, perception, vision or sense.

The disbelievers buried in graves

But the disbelievers buried in the graves are desperate of receiving any mercy in the Hereafter. And this can never be except if there is comprehension and awareness. Thus, death is not nonexistence but a world having its own laws where man understands and perceives.

There are many things that the dead experience and feel while between this world and the Hereafter. Since death is a creation and life is another one, both include a kind of sensibility different from the other. Both have their own laws and both are far removed from nonexistence.

We have to notice that Allah, all praise and glory is to Him, mention death before life in many Ayat in the Noble Qur'an. This is because death precedes life. Allah, all praise and glory is to Him, wants to always attract our attention to death, so that on remembering it we hurry to righteousness, faith and good deeds. It is needless to draw our attention to life for the motive power for life masters the human soul.

Who among us, when the first of the month comes, forgets to receive his salary? Or who among us does not try to get the biggest share from this world?

Thus, the motives for living in the human soul are many in order for man to be able to fulfill his mission in this world, making land a prosperous place, and building civilizations. But by remembering life every second we forget death. And if someone reminds us of it we seek refuge with Allah from it.

We need to always think of death as an inescapable reality. Therefore, Allah, The Exalted and Ever-Majestic, states death first in His Saying:

﴾[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving﴿ [Al-Mulk, 67: 2]

Death is the end of the human power of free choice. In the life of this world you have a will and a freedom of choice. But at the moment of death the mission of human will ends, it no longer has a role to perform.

So, we have clarified the meaning of life and death. Both of them are creations of Allah. But the life that shall continue is the eternal life in the Hereafter. As for death, it shall end at resurrection. After resurrection there shall be no more death, but immortality in the life of the Hereafter.

Life is not – as we understand – sense and motion but everything in the universe has a life that suits it. The heavens, the earth, the inanimate objects…everything we think it to be lifeless has a life that suits its mission in the universe.

Death is not nonexistence, but a kind of life that has its own laws. It comprises many matters that Allah, all praise and glory is to Him, has kept hidden from us.

Chapter Three

Before Judgment

Allah, all praise and glory is to Him, informs us in the Noble Qur'an that man departs from worldly life in one of two ways: either surrounded by the angels of mercy giving him the glad tidings of entering Paradise and the happiness awaiting him. Or surrounded by the angels of torture – we seek refuge with Allah from that – hitting him on his face and his back and warning him of the punishment of the burning Fire. At that moment he would only wish that he was never born and he would feel the enormity of the crime he has committed against himself.

But some people say that Allah, all praise and glory is to Him, has specified the way of departing from worldly life to the life of *Barzakh* within the grave as one of three states.

In Surah Al-Wâqi'ah Allah, all praise and glory is to Him, says what means:

﴾And if the deceased was of those brought near to Allah, then [for him is] rest and bounty and a garden of pleasure. And if he was of the companions of the right, then [the angels will say], "Peace for you; [you are] from the companions of the right." But if he was of the deniers [who were] astray, then [for him is] accommodation of scalding water and burning in Hellfire.﴿ [Al-Wâqi'ah, 56: 88-94]

The answer is that these glorious Ayat do not reveal the state in which man shall depart from worldly life, because both *the ones brought near* [to Allah] and *the companions of the right* will be received by the angels of mercy and be given the glad tidings of entering Paradise, but each has a different degree from the other in Paradise.

The forerunners[1] or *the ones brought near* shall enjoy high degrees and high stations that Allah confers upon them. Also, *the companions of the right* shall have high degrees but less than them. However, none should think that *the forerunners* or *the ones brought near* are only those who lived during the lifetime of the Messenger of Allah (may Allah bless him and grant him peace); who strove and fought with him and that those

[1] The forerunners in Islamic Faith of Monotheism and in performing righteous deeds.

who will come after them will never reach their degree no matter what they do.

For the Justice of Allah, all praise and glory is to him, never allows to deprive a person who loves Him and sincerely worships Him from the highest degrees.

Therefore, we find the Noble Qur'an telling us that *the forerunners* or *the ones brought near*, who are the nearest servants to Allah will be from the first and later time generations (who embraced Islam) but the majority will be from the former generations. And read the Saying of Allah, all praise and glory is to Him, which means:

《A [large] company of the former peoples and a few of the later peoples》 [Al-Wâqi'ah, 56: 13-14]

The Justice of Allah, all praise and glory is to Him, only accepts that the door should be left wide open before any sincere worshipper of Him; eager to draw near to Him, to reward his servant with the highest degrees in the Hereafter as long as he showed sincerity and feared Him in all his life affairs.

Stating that the majority shall be from the first generations and only a few from the later generations draws the attention to the infinite absolute Knowledge Allah possesses of the state of His creatures. How worldly life with its gloss shall attract people more and more as time moves forward, thus the number of sincere worshippers of Allah, who are eager to please Him, and who strive in His Cause, shall dwindle.

The Messenger of Allah (may Allah bless him and grant him peace) has foretold us many signs that are realized the more Resurrection draws near. All the realized signs show us that turning away from the Law of Allah will aggravate, sin will increase and sincerity within hearts will decrease. People will try to interpret religion in a way that satisfies their desires and their worldly interests. Masjids will be decorated whereas hearts filled with hypocrisy and dissimulation will be ruins…and we shall discuss this in detail.

We now return to the hour of dying, this hour in which man is between life and death. When this hour approaches man knows for certain that he is dying. There is no lying at this hour nor a sense of any possibility of escape.

From what man sees and from what is disclosed to him from the unseen matters at that hour he will know for certain that his end has

approached. Seeing the angels around him, whether of mercy or torture, and hearing them.

In this state his humanity ends, for he no longer has a will power to do any worldly deed.

At this moment also repentance is no longer accepted, because as long as man sees the angels of death and knows for sure that he will die then there is no longer belief in the Unseen but there is a visible certainty of truth. There is no longer belief since the eye now sees. For belief is in what is unseen to us but what the eye sees and witnesses is not belief.

You cannot say to a person sitting with you: “I believe that you are sitting with me?” Because you see him sitting in front of you, this is not considered belief but a witnessed reality.

The faith of Pharaoh and the torment awaiting him on the Day of Resurrection

Pharaoh, for example, only believed when he saw death, as relates the Noble Qur’an through the Ayah saying what means:

﴾Until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."﴿ [Yunus, 10: 90]

Was Pharaoh’s faith and his testimony that Almighty Allah is the Only One God, alone a repentance that Allah accepted? Which wiped all Pharaoh’s sins and made him one of the inhabitants of Paradise? Especially, that directly after this repentance he drowned, which means that he did not live to commit any more sins. The answer is that the Noble Qur’an informed us of what shall happen to Pharaoh through the Saying of Allah, The Most Exalted, which means:

﴾He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led﴿ [Hûd, 11: 98]

Which means that on the Day of Resurrection Pharaoh will be the leader of his people who worshipped him and took him as a god to lead them into the Fire. Thus, when the hour of death approaches repentance neither benefits nor is accepted because man is transferred from the stage of faith in the Unseen to that of certain vision. He now sees for certain the things that Allah, all praise and glory is to Him, has informed

him about as things pertaining to the Unseen, but he did not believe in Him.

At the hour of death man's whole life is displayed before him and he knows his fate. Therefore, you see faces shining and others frowning and agitated.

Those who are given the glad tidings of entering Paradise their faces will shine and be happy because they know that they are going to delights far better than what they have lived in. They look forward to what is to come with tranquility, joy and relief.

As to those who see before them torment and Hellfire and know that they are going to mighty evil, their faces darken and are agitated. They search for a way out but they find none. Their souls are seized while in such a state. Convulsion, nervousness and terror clearly appear on their faces.

Nevertheless, we must understand that if there is one of two ways of leaving worldly life: either surrounded by the angels of mercy or torment, this does not mean that there is one degree of taking the souls of all the believers, and one degree of seizing the souls of all disbelievers and hypocrites. For there is varying degrees of delight and varying degrees of torment even at the hour of dying.

Some people wonder whether the dying person is sensible of what is around him? The answer is: "Yes, he is. " Because there is a difference between the conscious self and bodily sensation, each is a thing completely different from the other.

The body died yet psychic consciousness never dies

The death of the body and the end of bodily sensation does not mean that the psychic consciousness ended. Man will lose at that time the means of choice that he once had and will no longer be free to choose and consequently whatever happens to him will be compulsory. He neither can avoid it, repel it or escape from it.

But at the same time the conscious self is present. It sees but it can do nothing. It watches the tape of its life rolling before it but it cannot speak.

Science has approximated this picture to our minds, for neither the image nor the sound vanishes. Man with his limited knowledge succeeded in recording the sound and image on a tape which he can keep as he likes, displays it before him and recalls what is in it whenever

he wishes. Thus, we can watch people moving in front of us though they died a long time ago.

We can watch movies, audibly and visually recording events, which passed many years ago, but still we can see and hear them as if happening now.

We can hear, for example, the Azan[2] or the Noble Qur'an recited by the late *Sheikh Muhammad Rifa't* or other famous reciters. All this was made possible by human power, so do we consider it beyond the Power of Allah, all praise and glory is to Him, that each one of us has a recorded tape of his worldly life that will be displayed before him in the Hereafter? If we, humans, can now record sound and picture, and hear the speech of the dead recorded to them during their life!

After proving that sound does not vanish, scientists are now trying to bring the sounds of those who lived centuries ago before us. The obstacle that stands in their way is that these sounds are mixed in the air in a way that renders separating them from one another impossible.

If science has succeeded in obtaining a type of films that can produce the picture of the people who were sitting at some place after leaving it by hours…if this is the power of humans how about the Power of Allah, The Almighty?

When human free will ends

That man sees a tape of his life history while dying is not something hard to believe after the scientific revolution that approximated the picture. At the start of death man's free will ends. He no longer has power of choice. If he wants to move his leg, it will not obey him. If he wants to speak, the tongue will not comply to his wish. If he wants to open his eyes, they will not respond to him. This is because all these things – all the organs of the body – submit to man in worldly life only by the Will of Allah.

The hand is capable to obey its master if he wants to help someone cross the road and is also capable to hit a person, or harm him or kill him.

The tongue is capable to utter the word of belief and is also capable, Allah forbid, to utter the word of disbelief. This is because it is subjected to man's will in worldly life, during the trial period that Allah, all praise and glory is to Him, has set to His servants to recompense them after it either with Paradise or with torment in Hellfire.

[2] The Muslim summons to prayer, called by the muezzin from a minaret of a Masjid five times a day.

Worldly life with whatsoever in it is no more than a period that ends with you coming out of it either bearing your good deeds or your evil deeds, nothing more.

Thus, those who were given from the riches of this world and those who did not have money to buy food become equal; both of them take with them nothing from worldly life except good deeds. At the hour of dying both are equal, both have neither might nor power. Both are at the mercy of their own deeds. Even the strongest and richest people on the earth depart from it taking nothing with them except their deeds.

At that moment Allah and His angels are closer to the dying person than all those surrounding him from sons and relatives. Concerning this, Allah, all praise and glory is to Him, says what means:

﴾Then why, when the soul at death reaches the throat. And you are at that time looking on – And Our angels are nearer to him than you, but you do not see –﴿ [Al-Wâqi‘ah, 56: 83-85]

We notice in these glorious Ayat the Saying of Allah, The Most Exalted: ﴾When the soul at death reaches the throat﴿ [56: 83] which means that the soul has not yet left the body completely but it has reached the throat, and this is the last stage in its departure from the body at the hour of dying.

Hence, the account in the aforementioned Ayah is not after taking the soul but during the time of taking it at the hour of dying. At that time, Allah, all praise and glory is to Him, and His angels are closer to the dying servant than all the people surrounding him. Closeness and remoteness here is not judged based on distance but based on consciousness.

The dying person feels and hears

The dying person perceives and sees from the Kingdom of Allah what the people surrounding him do not. As if he is now living in that realm and no longer lives with them. As if everything that was hidden from him has become an actual reality. And since it has become an actual, visible reality the time of faith ends.

Concerning this, Allah, all praise and glory is to Him, says what means:

《The Day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his Faith》 [Al-An'âm, 6: 158]

Man moves from worldly life to the life of *Barzakh* where he stays until the Day of Resurrection.

As we have already clarified the life of *Barzakh* has its own laws and the first of these laws is that it timeless. Man has no sense of time in it and he is not subjected to its laws. If those who died since the time of the Prophet Adam (may Allah bless him and grant him peace) were resurrected, they would think that they have spent a day or part of a day.

Concerning this, Allah, all praise and glory is to Him, says what means:

《And on the Day that the Hour will be established, the *Mujrimûn*[3] will swear that they stayed not but an hour, thus were they ever deluded[4]. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."》 [Ar-Rûm, 30: 55-56]

Thus, we learn that when man is transferred from life to death he becomes insensible of the time he has spent within the grave. At the time of resurrection he thinks that he only has spent an hour or a few hours. When the dead person descends to the grave he definitely knows his fate. He is shown his place in Paradise and his place in Hellfire. The inhabitants of Paradise are shown their places both in Paradise and in Hellfire. Similarly, the inhabitants of Hell are shown their places both in Hellfire and in Paradise.

Some people may consider such a statement strange, but there is a great wisdom behind it for Allah, all praise and glory is to Him, has created for all His creatures places in Paradise and places in Hellfire. So, if all creatures disobey from the time of the Prophet Adam (may Allah bless him and grant him peace) till the Day of Resurrection they will all enter Hellfire and find their places in it.

And if all the creatures believe and fear Allah from the time of the Prophet Adam (may Allah bless him and grant him peace) till the Day of Resurrection, they will all enter Paradise and find their places in it. For

[3] Criminals, disbelievers, polytheists, sinners, etc.

[4] Away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in the life of this world).

Allah, all praise and glory is to Him, has prepared for each of His servants a place in Paradise and another in Hellfire.

Great delights and supreme success

But why does Allah, all praise and glory is to Him, show the inhabitants of Paradise their places in Hellfire, though they are the people of bliss? The answer is that it is an increase in blessing. Because when the people of Paradise only see their places in Paradise they will know the great delights awaiting them, but still they will not know the torment they are saved from. Therefore, seeing their places in Hell shows them the great horror and everlasting torment they are saved from. They feel the great blessing of being rescued from the Fire. Their happiness increases and their gratitude for blessings is doubled while seeing what could have befallen them and Allah, by His Mercy, has saved them from. Thus, they realize the supreme success they have attained.

This is concerning the people of Paradise, but as for the people of Hellfire, the sight of the Fire make them feel the mighty torment awaiting them. But this is not enough. Allah, all praise and glory is to Him, wants to increase their sense of torment and fill their hearts with sorrows over the sorrows that already have filled their hearts when they saw Hellfire.

Therefore, Allah shows them their places in Paradise to make them know the greatness of the delights they are deprived from. Thus, regret within hearts intensifies while seeing the torment awaiting them and the delights they are deprived from.

But what will happen on the Day of Resurrection to the places of the people of Hellfire which they will not dwell in? Allah, all praise and glory is to Him, will make the people of Paradise inherit them. He shall give them their own places and over them the places of those whose destination is Hell, Allah forbid.

This way the people of Paradise not only receive their share but also inherit other shares which have been allotted to the servants of Allah who disbelieved, disobeyed, and thus have become from the people of the Fire.

Concerning this, Allah, all praise and glory is to Him, says what means:

《And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."》 [Al-A‘râf, 7: 43]

And He says:

﴾And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."﴿ [Az-Zumar, 39: 74]

We should notice the use of the word "inherit," for man only inherits what has been once allotted to another person. If the people of Paradise receive their places then inherit what have been allotted to those who disobeyed and their destination is Hellfire, this is certainly an increase in given delights and blessings.

While in their graves, Allah, all praise and glory is to Him, shows the believers their places in Paradise and on the Day of Resurrection He gives them more and make them inherit the whole Paradise.

Insurmountable Torment

People frequently ask us about the torment of the grave: "Is man tortured twice? First in his grave and the other after Judgment? Or does torment only follows Judgment?"

Before answering this question I must say that just to see one's place in Hellfire and be certain that this is one's destination is the worst torment, because expecting a calamity and awaiting it is more tormenting that its fulfillment.

For example, if you learned that your son would die in a car accident after a year or two, how would you feel? You would certainly live in hell while awaiting day after another the falling of the accident. Therefore, from the Mercy of Allah towards us is that He hid the future events, so that our lives would not turn into continuous torment while expecting and awaiting the evil that would befall us.

Hiding the future certainly gives us the chance to enjoy life, which could not have been possible if we learned the future and all the events that would take place in it.

Enough of torment for the people of the Fire to see – while in their graves – the Hell they will remain in forever. Whenever they turn to the right or to the left they see the Fire they will be tortured in, and they definitely know that the Decree of Allah, all praise and glory is to Him, will surely be executed.

As for direct torture in the grave, torture will come after Judgment. That is after calling people to account on the Day of Resurrection.

When the Noble Qur’an presents the story of Pharaoh and his entrance into the Fire along with those who followed him, Allah, all praise and glory is to Him, says what means:

﴾The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Make Fir'aun's (Pharaoh) people enter the severest torment!"﴿ [Ghâfir, 40: 46]

If there was an actual torment in the grave, the people of Pharaoh would have been the first to be tortured and burned in their graves. But exposure to the Fire, morning and evening, would certainly be a torment to them even if they were not yet cast into it. The mere sight of the Fire would make them scream and seek refuge from the horror to come.

To sum up, we have discussed how the humanity of man terminates at the time of his death. End of humanity means that he is moved out of choice to compulsion. He becomes compelled in everything after being free to choose in the life of this world. Man while dying sees his place either in Paradise or Hellfire. Such a sight is either glad tidings that relieves the soul and makes it happy or a warning that disturbs the face and the signs of fear and terror appears on it. In the life of *Barzakh* there is no time. And people in the graves shall see their places either in Paradise or Hellfire, Allah forbid. Therefore, the Messenger of Allah (may Allah bless him and grant him peace) said: “The grave is either a garden from the gardens of Paradise, or a pit from the pits of Hellfire.”

Chapter Four

Resurrection From The Graves

When the end of this world comes, everything shall be overturned. Everything we now see on the earth will disappear and ends: the sun, the mountains, the seas, the sky, the earth. Allah, all praise and glory is to Him, appointed a time for the Day of Resurrection that none knows it but Him. But out of mercifulness towards us He gave us the portents of the Hour through what is reported to us by the Messenger of Allah (may Allah bless him and grant him peace). Generally speaking, it is the disturbance of the moral balances in the universe. They are the balances set by the Law of Allah, all praise and glory is to Him, which should have governed people's life to make the world a righteous place.

Among the portents is to see abominable acts deemed lawful, and people boasting of committing what incurs the Anger of Allah. Whereas righteous acts are condemned among people. If you render back the trusts, people accuse you of foolishness and ignorance. People earn ill-gotten money and become experts in attaining it and are even proud of it. Every person withholds what he has. The manufacturer does not attend properly to his craft nor the farmer. People refuse to use the power and means that Allah has bestowed upon them in helping the needy or the oppressed.

Among its portents also is the loss of rights among people. Desires are followed. Hypocrites assume the highest worldly positions but people marked by sound wisdom and judgment are unheeded. Authority comes in the hands of unfit persons, which means that jobs and high posts are not assigned on the basis of efficiency and experience but on the basis of personal inclinations and whether being favored or not by the people wielding authority. Competence then is of no value.

Achievements are not ascribed to their doers. We find people claiming that they have done but they have not. Man claims that he is the origin in the universe and that everything is subject to his will and power, thus we find those who say: "The era of religion has ended and the era of science has begun!"

The Portents of the Last Hour

Allah, all praise and glory is to Him, gives us in the Noble Qur'an one of the signs of the advent of the Last Hour in His Saying, all glory is to Him:

﴾Until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the signs in detail for the people who reflect.﴿ [Yûnus, 10: 24]

On contemplating the meaning of this glorious Ayah we will find that before the Day of Resurrection the earth will be fully adorned and beautified. On its surface rise the high modern towers, big cities, and whatever may adorn the earth from ornaments and make worldly life attractive to people, and shows it to them in its most beautiful shapes. This will not happen except through the advance of civilization in a way that makes man capable of realizing many things. He can travel from one country to another in a short time. He can manage his household and what is outside his home by remote control. He presses a button and food is served and presses another and he moves easily from a place to another.

In other words, life on the earth will reach the peak of technology, which realizes to man luxury.

The Saying of Allah, all praise and glory is to Him, ﴾and its people think that they have all the powers of disposal over it﴿ [10: 24] is a proof that people will forget Allah, The Exalted and Ever-Majestic, and His Power. They will forget that He is The One Who created this universe and established it laws and everything in it. They will ascribe this to themselves and think that they have the power to do whatever they want in the land. That earth is submissive to their will and powers by the science they have achieved. When the earth and whatever in it submits only to the Will of Allah. Him Alone is the doer of what He wills.

When the earth and the universe are destroyed

When people forget Allah, all praise and glory is to Him, and are deceived by their power the Command of Allah comes by night or day, because night and day always exist on the earth. There is no night on the surface of the earth without day, and no day without night but they exist together. So, when the Command of Allah comes night and day will be there.

His Saying 《and We make it like a clean-mown harvest, as if it had not flourished yesterday》 [10: 24] means that everything on the earth from ornaments and embellishments will be destroyed. All of a sudden the earth will be barren, nothing on it. Everything mankind has done during the long centuries will vanish and end in seconds. But when will this happen?

The Messenger of Allah (may Allah bless and grant him peace) said: "If you see that people have deadened the prayers, wasted the trusts, eaten Ribâ (i.e. usury or usurious interests), deemed lying permissible, traded religion for worldly life, then these are among the signs of the Hour."

The Messenger of Allah (may Allah bless and grant him peace) gives us further signs of the Last Hour, as when people slight bloodshed, thus murder and assassination prevail. And when the chief of people is the wickedest among them – though he should be the oldest or the one most honored by virtue of adhering to noble manners. Also, when people use unjust measures, which means that usurping people's rights prevail. And prevalence of superstitions – thus people believe in fortune-telling and palmistry and other arts of charlatans.

When the Trumpet is blown

There are major signs of the Last Hour but we shall not discuss them. The question is: what shall happen when the Last Hour come? As we have already said everything shall be destroyed and the Trumpet shall be blown as Almighty Allah says what means:

《And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on》 [Az-Zumar, 39: 68]

Thus, the first blowing of the Trumpet is before resurrection. Whereupon, whoever is in the heavens and on the earth will fall dead, not mankind alone, or mankind and jinn but all the creatures of Allah in the heavens or on the earth. It shall include the angels and other creatures except him whom Allah, all praise and glory is to Him, wills that he shall remain.

Then follows the second blowing. Allah, Blessed and Exalted is He, says what means: 《and at once they will be standing, looking on》 [39: 68] meaning whoever Allah wills that he should return to life once again and all who would witness the Day of Resurrection.

The sight…before the hearing

Allah, all praise and glory is to Him, says at the end of Ayah 68 《looking on》

《looking on》 here has two meanings:

The first meaning: 《looking on》 is seeing one another. In worldly life and in the life of *Barzakh* there are things that we see and others that we do not see. But at the moment of resurrection all the creatures of Allah will see one another. We shall see Satan and his offspring. We shall see the angels and those who lived before us from the time of the Prophet Adam (may Allah bless him and grant him peace) up till now. And also see the extinct species. We shall see all this.

The second meaning: Allah, all praise and glory is to Him, in this glorious Ayah states the sight before the hearing though in all the glorious Ayat of the Noble Qur'an the hearing is stated before the sight, all with the exception of two Ayat.

Allah, Blessed and Exalted is He, says what means:

《And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah)》 [An-Nahl, 16: 78]

And His Saying:

《It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give》 [Al-Mu'minûn, 23: 78]

And His Saying:

《Indeed, the hearing, the sight and the heart – about all those [one] will be questioned》 [Al-Isrâ', 17: 36]

In all the glorious Ayat of the Noble Qur'an in which the hearing and the sight are stated, the hearing precedes the sight because the ear performs its function from the moment of birth. Moreover, it does not sleep because it is the organ of summoning.

Ear then is the instrument of knowledge and learning. You hear much more than you see. And to speak you have to first hear. Through the ear we receive knowledge, language, speech and the like.

But only in two glorious Ayat Allah, all praise and glory is to Him, states the sight before the hearing in His Saying:

﴾"Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."﴿ [As-Sajdah, 32: 12]

﴾And at once they will be standing, looking on﴿ [Az-Zumar, 39: 68]

The reason is that seeing will (in this situation) precede hearing. When we come out from the graves on the Day of Resurrection we will first see then hear…see what? We shall see the earth speedily cleaving asunder and people emerging from it. We shall see throngs of people as if they were locusts spreading, from their density.

The Noble Qur'an gives us more than a picture of the Day of Al-Hashir (cramming tightly together), where Allah, The Most Exalted, says about it:

﴾On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.﴿ [Qâf, 50: 44]

﴾Their eyes humbled, they will emerge from the graves as if they were locusts spreading,﴿ [Al-Qamar, 54:7]

How Al-Hashir will be like?

There are other Ayat in the Noble Qur'an that describes the scenes of the Day of Resurrection.

Just imagine all mankind, from the time of the Prophet Adam (may Allah bless him and grant him peace) till the Day of Resurrection, coming out from inside the earth all at on time. It will be straitened because they lived on it at different times, generation after generation. But on this Day they will come all at one time. That is why it is called the Day of Al-Hashir (Crowding), because people will be crowded closely together.

Al-Hashir (Crowding) in Arabic means to force things into an insufficient space, where everything becomes closely packed together, moving with difficulty, hardly finding a place. This is how it will be like at the hour of Crowding. Huge number of people and Jinn, besides other creatures of Allah; all will be gathered closely together on the earth we once lived on.

Concerning this, Almighty Allah, Blessed and Exalted is He, says what means:

《Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again》 [Tâ-Hâ, 20: 55]

If you want to imagine the picture, look at the swarms of locusts and how they come together in huge numbers screening the sun's disk, and none can count them. This is how people will be like on the Day of Resurrection. They will emerge in large numbers, as if they were infinite swarms of locusts.

But will every person come out, free to go wherever he wants? Will we all come out to mingle with one another in a big mass? No, the time of human free choice has ended and we will no longer have choice in anything.

Everyone of us will be entrusted to an angel who will take him from the land from which we shall come out to the Land of Promise, where man shall be judged. None is left on his own, but every person has a specified place wherefrom he shall come out, and an angel charged with him. The angel is the one who shall drive him and man will never be able to escape from the Decree of Allah.

Every man with his deeds

Every man will come out his deeds with him. But we will not come out the same way. There are those who performed good deeds, they will come out lightly. They will not feel the horror of resurrection nor the severity of the event, because Allah has lightened it for them.

On the other hand, there are those whose deeds are evil, Allah forbid. These people will come out stumbling, on the strength of the Saying of Allah, Blessed and Exalted is He, which means:

《O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.》 [Al-Hajj, 22: 1-2]

Thus we shall see people coming out of their graves. Swinging back and forth from the horror of the situation, as if intoxicated. Because the punishment awaiting the sinners among them is certainly severe; it violently shakes the strongest souls, most capable of enduring hardships.

The disbeliever and what shall he say?

As for the disbeliever he will come out in a terrible state. At that moment everyone of them will wish that he has never existed. He will wish that he turns into a handful of dust that people step on rather than standing before Allah to be judged.

Please read the Saying of Allah, The Most Exalted, which means:

《And the disbeliever will say: "Woe to me! Would that I were dust!"》 [An-Naba', 78: 40]

At the hour of coming out every human will try to rescue himself. He will seek all means, perhaps he can save himself from the horror of this situation and from the punishment awaiting him.

The sinners, the disobedient rebels, and those who have transgressed against themselves [by sinning] will try to seek the help of the believers, while seeing them in a shiny appearance. But the believers will run from them. Everyone in this situation only cares for himself, everyone seeks the way of deliverance by whatever means.

Please read the Saying of Allah, The Most Exalted, which means:

《That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others.》 ['Abasa, 80: 34-37]

On this day it is useless to call for the help of another, even if he was the closest person to oneself. Kinship is totally cancelled that Day and only deeds remain. Therefore, if one of the evildoers or the disbelievers tries to call for the help of his mother or father – who are of all people the closest to him – they will escape from him because of the horror of the situation. The father runs from his disobedient son, and the mother runs from her disobedient daughter. And friends each running from the other because the horror on that Day shall be mighty.

When kinship disappears

Allah completely removes from the hearts all feelings of kinship and relationship between the righteous and the wicked people. Man finds himself only with his deeds; if they are good, they will be for him glad tidings and light. And if his deeds are evil, they will be for him distress, horror and misery.

Allah, Blessed and Exalted is He, says what means:

《So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.》 [Al-Mu'minûn, 23: 101]

On that Day Allah, all praise and glory is to Him, cancels kinship between the believers and disbelievers. Feelings of kinship no longer exist but kinship and affinity is by grace of faith alone. The believer becomes the brother of the believer, between them is mutual love and mercy.

As for the sinners who were joined by the worldly ties of kinship, relationship or close friendship, who did not leave the company of one another, in this situation they will become enemies. Each blaming the other for driving him to torment and punishment.

Concerning this, Allah, The Most Exalted, says what means:

《Close friends, that Day, will be enemies to each other, except for the righteous》 [Az-Zukhruf, 43: 67]

People's state shall differ

But will people's state be the same? No, they will be degrees according to their deeds. This Hour shall pass on *the servants brought near* to Allah most easily. Their face will be laughing, rejoicing at the good news of Paradise. *The companions of the right* as well, each according to his degree. But they will be all rejoicing at good news. You can see purity, light and serenity all over their faces.

By His Mercy Allah, all praise and glory is to Him, lightens for them everything. They do not feel the great horror. But tranquility fills their hearts and light surrounds them. The Mercy of Allah relieves them from the severity of the situation.

The people of the Fire are also degrees. The face of everyone among them will be covered with distress and sorrow. They will stand filled with misery and great horror. They will carry their deeds and sins over their backs. You will look at their faces and find them as if black from distress and sorrow. No trace of joy or light on them. But great sorrow encircles them. They will look around them searching for a way out. But where is the way out? Where is the escape?

The angel charged with everyone of them stands and does leave him for an instant. Their deeds are heavy, which make their movement difficult

and painful. It is almost impossible. Some from the heaviness of the burdens they carry will not be able to move, but will crawl on their bellies from the heaviness of the sins they carry on their backs.

To know what shall appear over the faces of the righteous people and those of the guilty sinners, read the Saying of Allah, The Most Exalted, which means:

《[Some] faces, that Day, will be bright – Laughing, rejoicing at good news. And [other] faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones.》 [‘Abasa, 80: 38-42]

Just by looking at the face you will know the destiny of the person. The laughing and rejoicing faces are those of the people of Paradise. As for the other faces, it is enough that their owners know that their destination is Hell, thus one can perceive the impression on their faces.

An angel charged with every soul

Every one has an angel responsible for him, according to the Saying of Allah, The Most Exalted, which means:

《And every soul will come, with it a driver and a witness.》 [Qâf, 50: 21]

The driver is the one who drives the sheep. He moves behind it and not before it. So that when they lose the way he drives them back to the way they must follow.

Thus, will be the angel charged with the soul, walking behind it, and the soul before it and the angel never leaves it. The angel is the one who will direct it to its special place on the Land of Promise. As for the witness, it is the deeds that will testify for or against the soul. It is the full tape of its life history, not an incident missing.

This gathering shall stand waiting Allah’s Command of moving from the Land of Hashir (Crowding) to that of Promise, where Judgment is executed. The sun will draw near to the heads of the creatures. All people will feel the horror they now see and they seek an intercessor who will intercede with Allah, all praise and glory is to Him, for them. They will find none except Muhammad (may Allah bless him and grant him peace).

Thus, before resurrection the Trumpet shall be blown and whoever is in the heavens and on the earth will fall dead. Then, it shall be blown for the second time and the earth will break away from the creatures buried

within it with great speed. Every human will come out with his deeds. The righteous are filled with joy and happiness. Whereas, the faces of the people of the Fire are dark, over them is the Anger of Allah, looking for an intercessor but finding none.

On that Day every person will care for no one except himself. Those who were joined together by obedience in worldly life would be friends of one another. Whereas, those who were joined by sin would be enemies of one another. Every soul has an angel charged with it to lead it to the Land of Promise, where Judgment shall be executed.

Allah, all praise and glory is to Him, describes that situation and the mighty horror in it by saying what means:

﴾Then how can you fear, if you disbelieve, a Day that will make the children white-haired?﴿ [Al-Muzzammil, 73: 17]

Afterwards, we come to the intercession of the Messenger of Allah (may Allah bless him and grant him peace) and the awesome standing before Allah, all praise and glory is to Him, and how Judgment shall take place?

Chapter Five

The land Of Promise

When Allah, Blessed and Exalted is He, resurrects people many scenes shall pass, which Allah has narrated to us in the Noble Qur'an. Nonetheless, what is stated in the Noble Qur'an are only examples that clarify to us what shall happen. But all the events are within the Knowledge of Almighty Allah, Alone.

The first of these events on the Day of Resurrection is that it shall come suddenly upon us all. Even the dead people who knew their destination and have seen what we do not see, do not know when resurrection shall happen. They shall be surprised by it just as the living on the face of the earth shall be at the time of resurrection.

Thus, the Last Hour [of Resurrection] comes upon the living and the dead unexpectedly. Neither the dead people know the time of the Day of Resurrection nor the living, nor the Jinn. Even the angels who are close to Allah – Angel Jibrîl (Gabriel) peace be upon him – do not know the time of resurrection. Allah, Blessed and Exalted is He, has kept the knowledge of resurrection with Him Alone.

'Umar bin Al-Khattâb (may Allah be pleased with him) said: *"One day we were sitting in the company of the Messenger of Allah (may Allah bless him and grant him peace) when there appeared before us a man dressed in extremely white clothes, his hair extremely black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Prophet (may Allah bless him and grant him peace) rested his knees on his knees, placed his palms on his thighs and said: "O Muhammad, inform me about Islam?" He (the Prophet) said: "Islam is to testify that there is no God but Allah and that Muhammad is the Messenger of Allah, and to offer prayers perfectly, pay Zakah (compulsory charity), observe fast during the month of Ramadan, and perform pilgrimage to the House if you are able to find thereto a way." He (the inquirer) said: "You have told the truth." He ('Umar bin Al-Khâttab) said: "It amazed us that he would put the question and then he would himself verify the truth." He (the inquirer) said: "Inform me about faith?" He (the Prophet) said: "To believe in Allah, in His angels, in His Books, in His Messengers, in the Last Day, and to believe in the Divine Decree, the good of it and the evil." He (the inquirer) said: "You have told the truth." He (the inquirer) said: "Inform me about Ihsân (perfection and sincerity in worship)?" He (the Prophet) said: "To worship Allah as if*

you see Him, for if you do not see Him, He, verily, sees you." He (the enquirer) said: "Inform me about the Hour (of the Doom)?" He (the Prophet) said: "The one who is asked about it does not know more than the one who is asking." He (the inquirer) said: "Inform me about its portents?" He (the Prophet) said: "That the slave-girl gives birth to her mistress and master, and that you find the barefooted, naked, destitute shepherds vying with one another in the construction of high buildings. He (the narrator, 'Umar bin Al-Khâttab) said: "Then he (the inquirer) went on his way but I stayed with him (the Prophet) for a long while." He then, said to me: "O 'Umar, do you know who the inquirer was?" I replied: "Allah and His Messenger know best. He (the Prophet) said: "He was (angel) Gabriel. He came to teach you your religion.""

Gabriel who is the closest Angel to Allah, all praise and glory is to Him, who descended with the Qur'an, does not know when the Hour shall be established.

Therefore, Allah, all praise and glory is to Him, says in His Book what means:

﴾They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."﴿ [Al-A'râf, 7: 178]

So, the Hour shall come suddenly upon all the creatures, the dead and the living. Neither the dead, nor the living, nor the angels know when will the Hour come but it shall overtake them all. The first thing that follows the surprise is watching; to watch that Great Event when all the creatures of Allah are resurrected.

At that moment people shall be different. The state of every person will agree with his deeds. Meaning, the state of every person will depend on the deeds he has done in worldly life. If he is from the righteous, his state will agree with the degree of his piety and loyalty to Allah. And if he is from the sinners, his state will agree with the degree of sinners.

All creatures shall be crowded together on the Land of Gathering, which is the land on which we shall live till we proceed to the Land of Promise. It is the land where Judgment shall be executed. The standing shall extend for long and the sun shall draw near the creatures' heads.

The Messenger of Allah (may Allah bless him and grant him peace) relates to us what shall happen on that Day, saying:

“The believers will assemble on the Day of Resurrection and say, ‘If we could seek intercession with our Lord.’ So they will go to Adam and say, ‘You are the father of mankind, Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e. intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Noah, for he was the first Messenger whom Allah sent to the inhabitants of the earth.’

They will go to him and Noah will say, ‘I am not fit for this.’ He will remember asking his Lord that of which he had no knowledge, then he will feel ashamed thereof and will say, ‘Go to Khalîlu Ar-Rahmân [the friend of the Most Merciful, i.e. Abraham].’ They will go to him and he will say, ‘I am not fit for this. Go to Moses, the servant to whom Allah spoke (directly) and gave him the Torah.’ So they will go to him and he will say, ‘I am not fit for this,’ and he will mention (his) killing a person not in retaliation of murder, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to Jesus, Allah’s servant, His Messenger and Allah’s Word ["Be!" - and he was] and a spirit (Rûh) created by Him.’ ‘Jesus will say, 'I am not fit for this, go to Muhammad the servant whose past and future sins were forgiven by Allah.’ So they will come to me and I will proceed till I will ask my Lord’s Permission and I will be given Permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed: ‘(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same (will happen). And then I will intercede and Allah will fix a limit for me (to intercede for) whom I will admit into Paradise, and then I will come back for the fourth time, and I will say, ‘None remains in Hell but those whom the Qur’an has imprisoned (in Hell) and for whom eternity (in Hell) has become inevitable.’”

This noble hadith raises many question:

The first question is: If Muhammad (may Allah bless him and grant him peace) shall intercede on the Day of Resurrection, why is not his intercession limited to his Ummah (nation) only? And why does this intercession include the rest of nations?

The answer is that Allah, all praise and glory is to Him, has sent Muhammad (may Allah bless him and grant him peace) as a mercy to all that exists. Among the signs of this mercy is that it embraces all creatures. Therefore, he is given universal intercession to all the creatures of Allah on the Day of Resurrection, and a special intercession to his Ummah.

The second question: is about seeing Allah, all praise and glory is to Him.

Allah says in His Noble Book what means:

《No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.》 [Al-An‘âm, 6: 103]

Which means that no vision can grasp Him in worldly life because He, all glory is to Him, has created us from clay that cannot bear the Light of Allah's Kingdom, all praise and glory is to Him.

Moses (may Allah bless him and grant him peace), in his humanity, wanted to see Allah, all praise and glory is to Him, after Allah talked to him. So, when Moses, the Messenger of Allah, and the one whom Allah talked to, said: 《"My Lord, show me [Yourself] that I may look at You."》 [Al-A‘râf, 7: 143]

The Answer that Allah, The Most Exalted, gave to him was:

《[Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious.》 [Al-A‘râf, 7: 143]

This glorious Ayah shows us that Moses, in his humanity, could not bear the Light of Allah's Kingdom therefore he fell down unconscious from the powerfulness of the Light, and similarly all mankind with their human form cannot see Allah, all praise and glory is to Him. They cannot bear the Light of Allah's Kingdom.

Hence, in the life of this world we cannot see Allah, but in the Hereafter we shall be a new creation with regards to the nature of formation. In worldly life we live and die, but in the Hereafter we shall be developed into another creation, that never die but live forever.

In worldly life, our lives are measured by time. We reach youth then old age. But in the Hereafter there shall be no time. Every one of us will

remain forever young. This means that the nature of our formation shall differ, whereby there will exist in us things that have not existed before in the nature of our worldly formation.

Faces looking at their Lord

Allah, all praise and glory is to Him, will change the nature of our formation in the Hereafter to be able to see Him, all praise and glory is to Him.

Allah, all praise and glory is to Him, says what means:

﴾[Some] faces, that Day, will be radiant, Looking at their Lord.﴿ [Al-Qiyâmah, 22: 23]

Thus, we learn from the Noble Qur'an that our formation in the Hereafter will differ from that of worldly life, to be able to see from the Kingdom of Allah what we do not see in this world.

Some people said, "O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?" He said, "Do you jostle with one another for (seeing) the sun when it is free from clouds?" They replied, "No, O Messenger of Allah." He said, "Do you jostle with one another for (seeing) the moon on a full moon night when it is free from clouds?" They replied, "No, O Messenger of Allah!" He said, "So you will see Him (your Lord) on the Day of Resurrection."

How shall all of us see everything on the Day of Resurrection?

There remains a last question concerning this noble Hadith, which is: "How will everyone of us fully see the whole spectacle of Resurrection Day; the first and the last generations all in one domain, seeing and hearing it all? Considering such a huge number of creatures, how will we be able to see and hear it?

The answer is that scientific progress has approximated this picture. Now and after using satellites every one of us can sit at his home and see everything taking place in the whole world without moving from his place.

Did not the whole world see the descent of the first man to the moon at the same instant, though everyone of us was sitting at his place without stirring thousands of miles away. Despite this we clearly saw what happened as if sitting on the moon's surface.

Does not man now talk on radio or television and the whole world hears him at the same instant he speaks? If this is possible by the power of the creatures of Allah, how is it then by the Power of Allah, all praise and glory is to Him?

Yes Indeed! We shall see and hear everything on the Day of Resurrection. Everything shall be witnessed by all the creatures of Allah.

Allah, all praise and glory is to Him, says what means:

﴾That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.﴿ [Hûd, 11: 103]

Therefore, it is said that disgrace in worldly life is less painful than disgrace in the Hereafter. Because disgrace in worldly life is witnessed by a far less number of people. Whereas, disgrace in the Hereafter shall be witnessed by all the creatures of Allah.

Disclosure of secrets

In the Hereafter secretes shall be disclosed. There shall be no secrets, but whatever man secretly did and hid from people shall be disclosed before all the creatures of Allah. Therefore, Allah, all praise and glory is to Him, says about that Day what means:

﴾The Day when all the secrets will be examined﴿ [At-Târiq, 86: 9]

Every secret that people cared to hide and thought that none shall know it; every crime that was secretly perpetrated and none knew about it; every sin committed and the sinner was anxious to hide, all this shall be exposed on the Day of Resurrection before all the creatures of Allah.

There are incidents that took place and man forgot about it in the midst of life events. He will find them before him clear and obvious just as they happened with their heroes, characters and events.

Therefore, Allah, The Exalted and Ever-Majestic, says what means:

﴾Allah has kept account of it, while they have forgotten it﴿ [Al-Mujâdilah, 58: 6]

While reading the book of deeds and watching the tape of life history with all its event, the criminals on the Day of Resurrection will say as the Noble Qur'an relates to us: ﴾"Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with

numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.》 [Al-Kahf, 18: 49]

Thus, we learn that whatever we did in our lives shall be present before us on the Day of Resurrection. The intercession of the Messenger of Allah (may Allah bless him and grant him peace) will rescue many believers from the torment. The Messenger of Allah (may Allah bless him and grant him peace) is granted the right of intercession for his Ummah. Those who try to deny his right of intercession have deviated from the Law, because his right of intercession is established by the Noble Qur'an. Allah, all praise and glory is to Him, says what means:

《Who is it that can intercede with Him except by His permission?》 [Al-Baqarah, 2: 255]

And He, all glory is to Him, says:

《That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.》 [Tâhâ, 20: 109]

There are other Ayat in the Noble Qur'an which acknowledge that there will be intercession on the Day of Resurrection to the one whom Allah has given permission. Certainly, there is no one nobler or closer than the Messenger of Allah (may Allah bless him and grant him peace). Therefore, no one shall be better than Muhammad (may Allah bless him and grant him peace) for interceding. Allah has given him the right and permission of intercession. The Messenger of Allah (may Allah bless him and grant him peace) is sent a mercy to all that exists and mercy entails intercession.

The creatures of Allah shall all be gathered on the Day of Resurrection and the standing shall be long. The sun will draw near to the heads of the creatures and every person will be a pledge for what he has earned. Allah, all praise and glory is to Him, has created this world and sent down in it His Law of duties. He decreed by the power of free choice that man should either choose his faith or his disbelief, Allah forbid.

Whoever chooses faith then he is safe in the abodes of belief. He is ranked among *the ones brought near* [to Allah] and *the companions of the right.* And whoever chooses disbelief – Allah forbid – he has chosen the Fire and He is ranked among the punished.

And the procession proceeds from the land of Gathering to the Land of Promise, which is a land that Allah, all praise and glory is to Him, has

prepared for the Hereafter, for the Day of Judgment. All the creatures of Allah, from the time of the Prophet Adam (may Allah bless him and grant him peace) till the Last Hour, shall be gathered on it. For every person is a known place on it. A place that Allah, all praise and glory is to Him, has specified for everyone of His creatures. Every man is accompanied by an angel who will lead him to his special place on the Land of Promise.

When we reach the Land of Promise all means completely end and are destroyed. There shall be no means but everything shall be directly received from The Originator, all praise and glory is to Him. The light that will illuminate this Land shall be the Light of Allah, be ever gloried His Majesty and Might. And all Power there belongs to Allah, Alone, without means. No human will possess any power to do a thing for himself and will not possess for others any harm or benefit. Everything that Allah, all praise and glory is to Him, has subjected to humans by His power will return to the Direct Divine Power.

And Everything spoke!!

Your tongue that used to obey you in lying, hypocrisy and disbelief, you would find it a glorifier of Allah, and a witness against you. And the hand you attacked with, stole with, killed with and did with it whatever incurred the Wrath of Allah and used to obey you in the life of choice, you would find it a witness against you. Also, the feet and skin, and every cell of your body would testify against you on that Day.

Concerning this, Allah, The Most Exalted, says what means:

《On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.》 [An-Nûr, 24: 24]

We have to pay attention that Allah, all praise and glory is to Him, has created a language for everything. The word '*thing*' refers to all species; it comprehends everything that Allah has created. Even inanimate beings have a language by which they speak. We have already clarified this and how the Noble Qur'an has stated that inanimate beings have sentiments and that the land cries.

The land shall testify to the steps you have walked. And the stone shall testify against you on the Day of Resurrection. Those who worshipped stones and idols, these stones shall come to testify against them on the Day of Resurrection, saying: "*They have worshipped us when we are certainly more worshippers to Allah than them.*"

Stones rejoice in burning the sinners

Moreover, these stones – which are the fuel of Hell – shall rejoice while burning the disbelievers, the hypocrites and the sinners. They are pleased because they are fulfilling the duty that Allah has assigned to them. Certainly, from the perfection of worship is that the servant fulfills the duties that Allah has enjoined upon him while at the peak of happiness and harmony, because he is fulfilling his mission in the universe.

On the Land of Promise there shall be many scenes while people are standing, waiting Judgment. The means have ended and the world of means as well. There only remains the Light of Allah, all praise and glory is to Him, based on the Saying of The Most Exalted King:

《And the earth will shine with the light of its Lord, and the record [of deeds] will be placed》 [Az-Zumar, 39: 69]

All these scenes shall be witnessed – as previously clarified – by all the creatures of Allah; perfectly seeing them.

Every human with the god he worshipped

The beginning of Judgment shall be Allah's Command that everyone must be gathered with what he worshipped. Whereupon, mankind will be divided into various parties.

Those who worshipped stones will stand with the stones; those who worshipped the sun will be crowded together with the sun; those who worshipped humans – like the people of Pharaoh – shall stand with him and he shall be in the forefront. Also, those who worshipped gold statues – like the Buddhists for example – shall stand with their statues.

Those who worshipped their fathers – as in some creeds in Japan – shall be gathered with their fathers; those who worshipped animals – as in India – shall be crowded together with the animals and those who worshipped Satan shall be crowded together with Satan.

Those who associated partners (false gods) with Allah shall be gathered with the partners they joined in worship with Allah. Whereas, those who worshipped Allah, all praise and glory is to him, shall be gathered together. Everyone shall be gathered with what he worshipped.

Then Allah shall ask, **"Where is your gods?"** And all those who worshipped false gods instead of Allah shall look around them, after truth has appeared manifest and has become a certainty; and after all falsity of this world vanished. They will look around but what will they find?

The Noble Qur'an depicts to us this picture through the Saying of Allah, Blessed and Exalted is He:

﴾And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!﴿ [Al-Qasas, 28: 64]

As such will be the status of those who worshipped things instead of Allah, but what shall be the status of those who were worshipped on this Great Day? They shall be divided into two parties: a party that is guiltless of this worship, as the stones, the sun, the animals and the like. All these beings are compelled to obey Allah, all praise and glory is to Him, therefore they do not tempt anyone into worshipping them. They are free from the guilt of being taken as gods instead of Allah.

On this Day – as previously clarified – everything shall speak, so what shall it say?

Those who were worshipped...yet free from guilt

Those shall go to Allah, all praise and glory is to Him, to declare that they are guiltless of being taken as gods and that they did not call people to worship them. They are believers in Allah, all praise and glory is to Him, and glorify Him.

Please read the Saying of Allah, The Most Exalted:

﴾And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?" They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."﴿ [Al-Furqân, 25: 17-18]

Thus, everything worshipped instead of Allah, without its choice, shall declare itself innocent of those who worshipped it. But what about those who called people and tempted them into worshipping them, and tortured whoever did not worship them?

Concerning them, Allah, all praise and glory is to Him, says what means:

﴾When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.﴿ [Al-Baqarah, 2: 166]

Indeed, there are many events that shall take place on that Day, each holding a meaning and an indication.

Chapter Six

Before Judgment

There are certain scenes which Allah, all praise and glory is to Him, wants all His creatures to witness on the Day of Resurrection. These scenes will be witnessed and heard by all creatures. Allah, be ever glorified His Majesty and Might, related to us some of these scenes in the Noble Qur'an so that when we see them in worldly life we know the evil end awaiting their committers on the Day of Resurrection. Images that show us might, power, recompense, and the evil end awaiting every disbeliever in the Law of Allah; every revolter against it.

If we want to relate these scenes we must start with the leaders of disbelief. Those who fight the Religion of Allah in worldly life. Those who pursue disbelief and fight belief, who use their worldly force as a shield with which they fight the Law of Allah. Those who write books and make false philosophies to fight the Religion of Allah on the earth. Those who spend their wealth to extinguish the Light of Allah. They forcefully and violently fight the Religion of Allah in their worldly life.

Allah, all praise and glory is to Him, does not leave them in worldly life, but He gives them respite to test by them those who have weak souls. For Allah, all praise and glory is to Him, tests people with evil and with good as trial. Which means that He tests people with good to see whether they will tyrannize or increase in faith. And He tests them with evil to see whether they will give thanks or acts ungratefully?

Among testing people with evil is that those who disbelieve exalt in worldly life as trial; Almighty Allah will then make them collapse and then seize them with a seizure of one Exalted in Might and Perfect in Ability.

Perhaps what we now witness in communist states is the best proof on how Allah destroys the state of disbelief within days. And He converts it from a big state into a powerless one, by His Power, all praise and glory is to Him; without empowering against them any of his servants but by empowering against them their own selves.

The leaders of disbelief harbor extreme hatred against Allah, His Religion and His Books. Allah, all praise and glory is to Him, portrays to us their picture on the Day of Resurrection and what shall happen to them.

Allah, The Most Exalted, says what means:

《So by your Lord, surely, We shall gather them together, and the devils (with them), then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).》 [Maryam, 19: 68-69]

Allah, all praise and glory is to Him, on the Day of Resurrection will gather them with the devils. For the leaders of disbelief are the greatest allies of Satan. They are the ones who worshipped and obeyed him (Satan). They are the ones who strived to fight against the Religion of Allah; the devils from mankind and jinn helped them in this.

Allah, all praise and glory is to Him, will bring them on the Day of Resurrection and gather them all around Hell to see the torment awaiting them. He will even make them sit around Hell to increase their torment by seeing it. Then He will drag out from them the evilest among them. Those who fought most ferociously against Allah and those who led the battle of disbelief.

We have to pay attention to the Saying of Allah, Blessed and Exalted is He, 《Then indeed We shall drag out》 [Maryam, 19: 69] which means that He shall take them by force against their will. Dragging is only forcibly, angrily and aversely.

Dragging out the disbelievers

Such dragging will happen by the Command of Allah, all praise and glory is to Him, so that all the creatures see them. Those who used to boast of their worldly might and power, they shall become abject and shall be wrenched out from among their people and followers, absolutely powerless and helpless, to be cast after that in the severest torment.

This is one of the images that the Noble Qur'an demonstrates to us of what shall happen to the leaders of disbelief in the Hereafter. The Noble Qur'an also gives us another image of the bad companions. Those who gather in worldly life around evil and sin. Their gatherings are filled with intoxicants and prostitutes. They commit what Allah has forbidden. You find them meeting together and never part one another's company in evening gatherings every night. And what joins them together is more than friendship.

Therefore, Allah, all praise and glory is to Him, called them "Close friends". They cooperate in evil. They love one another. They stand

together in worldly affairs. They support one another in sin and transgression.

These people come on the Day of Resurrection and they have turned enemies to one another. They curse one another. Each try to destroy the other. Intimate friendship turns into horrible enmity.

Concerning this Allah, Blessed and Exalted is He, says what means:

《Close friends, that Day, will be enemies to each other, except for the righteous》 [Az-Zukhruf, 43: 67]

Also, The Most Exalted says what means:

《And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."》 [Al-'Ankabût, 29: 25]

Thus, we see that those whom sin has tied together with the bonds of affection and friendship will become the bitterest enemies on the Day of Resurrection. If one of them is capable of destroying the other he certainly will. Because each will accuse the other of leading him into the Fire. That he is the one who made sin easy for him and helped him in committing what incurred upon him the Wrath of Allah. He becomes certain that had it not been for making sin easy for him he would not have ended up in Hell. Thus, friends turn into enemies on that Day which will be witnessed by all.

The image of those who lie to themselves

Allah, all praise and glory is to Him, gives us another image. It is the image of liars, who used to lie in the life of this world. They will try to lie to Allah in the Hereafter. Certainly, none can lie to Allah because unquestionably He is, of all things, encompassing. He knows what we conceal and what we reveal. And what our souls whisper to us.

On this Day it is impossible that man lie to Allah. Man can lie to himself or to people if he is used to tell lies. Because people know certain things yet others are kept hidden from them, so they can be deceived by lies.

But as to Allah, all praise and glory is to Him, He is the All-Knower of everything. No one can lie to Him, Blessed and Exalted is He. Please read the Saying of Allah, The Exalted and Ever-Majestic, which means:

《Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated[1]." See how they will lie about themselves. And lost from them will be what they used to invent.》 [6. Al-An‘âm, 6: 23-24]

Those who joined others in worship with Allah, who were habitual liars, think that on the Day of Resurrection they can deceive Allah, all praise and glory is to Him. That they can lie to Allah. So, they will swear by Allah that they did not worship others along with Him, thinking that this falsehood will deliver them from torment.

But Allah, all praise and glory is to Him, will bring to them their book of deeds that will testify against them. He will also make their legs, hands and tongues testify against them.

All this shall take place in a language they understand. On the Day of Resurrection all barriers of the Unseen are lifted and people will understand all languages. The languages people talked by in worldly life and the language of the various creatures in the universe, which people did not understand anything from, all this will be intelligible to them by the Power of Almighty Allah. They will understand every word because on this Day everything will be unveiled.

What Satan shall say on the Day of Resurrection?

Allah, all praise and glory is to Him, gives us another image. The image of Satan whom we shall see on the Day of Resurrection. We shall recognize his form and appearance. Satan shall come on the Day of Resurrection and confess before all people that he deceived them and led them astray. That Allah, all praise and glory is to Him, promised them the promise of truth but he lied to them as he lied to Adam (may Allah bless him and grant him peace) before.

Satan will declare himself innocent of forcing mankind to sin, saying that those who followed him did it because in their hearts there was disease and desire, and things which they wanted to commit and the moment that he adorned them in their eyes they committed it. He will also say that in this predicament neither he can save them from torment nor can they.

[1] Joined others in worship with Allah.

Satan words mean: “I had neither might nor power to force you to commit sins. Allah, all praise and glory is to Him, did not give me a coercive power over you to force you to commit something you did not want or against your will. Nor did Allah give me a persuasive power to convince you with committing falsehood, by the authority of persuasion and logic. Thus you commit it for being convinced with what I say. But you wanted to commit sin and as soon as I made it desirable to you, you hurried to it self-motivated.”

Allah, all praise and glory is to Him, gives us this image in the Noble Qur’an through His Saying:

﴾And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."﴿ [Ibrahîm, 14: 22]

Thus, will Satan on the Day of Resurrection declare himself innocent of those who followed him and clear himself of them, though he tempted them. He will put the blame on man, because he is the one who sinned; he is the one who desired sinning. Satan’s temptation was only an invitation and once invited the sinners hurried to sin.

The saying of Satan: ﴾I cannot be called to your aid, nor can you be called to my aid.﴿ means that this Day none of us can save the other. Neither Satan has the power to prevent casting the sinner in the Fire. Nor the sinners can ward off torment from Satan. Each party will be completely powerless against the Might of Allah.

The time Satan shall say the truth!!

But why will Satan say the truth on this Day? Why be true when he has been lying since the creation of the Prophet Adam (may Allah bless him and grant him peace) till Resurrection?

Satan who always lies to man and deceives him will come this Day and say the truth….why?

This will happen for two main reasons:

The first reason: is that everything has ended. The respite that Allah has given to Satan has ended and he no longer has any power of temptation. Even if he tries and lies, none anymore will believe him after everything becomes clear and visible. After the veils of the unseen are lifted and people see recompense a reality, after being an unseen matter.

The second reason: is that lying is of no avail now. The time of man's power of free choice has ended. Man no longer has the power to do or not to do, nor has the power to choose. No matter how much Satan lies, it is of no avail. Satan has asked Allah to respite him till the Day of Resurrection, and He granted him respite and the respite has ended. There is no longer respite or choice except with Allah, all praise and glory is to Him.

Allah increases them in wrath and regret

Another scene that Allah, all praise and glory is to Him, relates to us belongs to those who followed their leaders and masters who tempted them into sin, made it desirable to them and even rewarded them for it. On this Day those masters shall come and declare themselves innocent of their followers. They will try to escape from torment. They will deny tempting those people to leave obedience and disobey Allah. They will deny that they encouraged them and rewarded them.

On that Day wrath will fill the hearts of the followers. They will be filled with spite against those masters who will come that Day in front of Allah to declare themselves innocent of them. They will ask Allah, all praise and glory is to Him, to give them the chance to declare themselves innocent of them, so that the fire in their heart cools. But Almighty Allah will not grant them their request.

Concerning this Allah, Blessed and Exalted is He, says what means:

﴾Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.﴿ [Al-Baqarah, 2: 167]

Allah will not give them that chance to increase regret and wrath within their hearts. On that Day Allah only increases the disbelievers in wrath and regret and never answers any of their requests. Even while being tortured in the Fire, when they shall ask that punishment be lightened, even for a day, Allah, Blessed and Exalted is He, will not answer them or

hear them. Please read the Saying of Allah, The Most Exalted, which means:

﴾And those in the Fire will say to the keepers of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in error!"﴿ [Ghāfir, 40: 49-50]

Allah, all praise and glory is to Him, will not speak to the disbelievers on the Day of Resurrection after Hell is decreed for them, nor look at them nor answer their supplications.

The image of the blind on the Day of Resurrection

There is another image that the Noble Qur'an gives, which is for the one who shall be raised blind on the Day of Resurrection. The meaning of his blindness is that the darkness of his evil deeds shall besiege him, thus he will see nothing. When he walks he shall fall, groping in the dark. He will experience the distress and torment of the blind who is guided by none. Over and above that, is the fear that fills him because he is in the dark, seeing nothing. He turns to Allah, all praise and glory is to Him, and ask him about the reason of raising him blind in the Hereafter when he could see in worldly life.

Allah, all praise and glory is to Him, clarifies to us that true, He gave him sight in worldly life, but he benefited nothing from it. The signs that filled the universe were all before him; the visible signs in the absolute perfection of everything that Allah has created as the sun, the earth, the planets, the stars, the seas, the rivers, the fruits and the like.

All indicate that Allah, all praise and glory is to Him, is the Sole Creator. No one can dare claim that he created the universe, or a grain of wheat, or a rose, or a mosquito or even a mosquito wing.

In spite of the absolute clarity of these signs and although Allah has pointed them out to us in His Law and asked us to mediate on them, and although man certainly knows that he did not create himself and that Almighty Allah is the One Who created him, this disbeliever refused to turn to the Signs of Allah. Although Allah, Blessed and Exalted is He, gave him sight to see. But he saw nothing, thus he and the blind are equal.

Allah, all praise and glory is to Him, says what means:

﴾He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."﴿ [Tâhâ, 20: 125-126]

And His Saying:

﴾And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.﴿ [Al-Isrâ', 17: 72]

The meant blindness here is not the physical but rather the abstract blindness of sight and insight. Having the Signs of Allah visible, clear and evident before you but you do not see them, while Allah, all praise and glory is to Him, asked you to contemplate His Signs.

The wife that pushes her husband towards ill-gotten gains

Before we stop at these scenes to be continued, if Allah wills, in the next book about the Day of Judgment we wish to present the picture of the wife who pushes her husband towards corruption.

Many wives overburden their husbands with their demands. They refuse to live within the limits of their husbands' salary or income. They persistently beset the husbands with requests beyond their capability. To please his wife, the husband resorts to ill-gotten gains. Consequently, he takes bribes, steal, embezzles money, cheat and tries to obtain money, by all illicit ways, in order to please his wife and realize her wishes.

Such a wife will bear the greater burden of sin and will be brought together with her husband for Judgment. This wife who incited her husband to steal, and the husband who weakened and could have refused. He could have separated from his wife who urged him to disobey Allah.

We have reached the end of this book about the Day of Resurrection. We have discussed in it the meaning of day, life and death, what shall precede Resurrection, the life of *Barzakh*, the Land of Promise, then we tackled some of the scenes of the Day of Judgment.

If Allah wills, we shall continue the discussion in the next book about Judgment, how it shall proceed and about Paradise and Hellfire.